DOCUMENT RESUME

ED 341 655 SP 033 538

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TITLE Restructuring To Reclaim Youth at Risk: Culturally Responsible Pedagogy.
PUB DATE Oct 91
NOTE 23p.; Paper presented at the Annual Meeting of the Midwestern Educational Research Association (13th, Chicago, IL, October 16-19, 1991).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Research/Technical (143)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS At Risk Persons; Case Studies; *Classroom Environment; *Cultural Awareness; Ethnography; Grade 6; Higher Education; Individual Differences; Intermediate Grades; Middle Schools; Minority Group Children; Minority Group Teachers; *Multicultural Education; Teacher Education Programs; *Teacher Effectiveness; *Teacher Student Relationship
IDENTIFIERS *Culturally Responsive Education

ABSTRACT

This paper addresses the issue of multiculturalism in public schools and the role teacher education programs play in preparing teachers to create, implement, and evaluate curriculum and instruction responsive to the educational needs of diverse learners. Ethnographic interviews and observations were utilized to present a case study which investigates how teachers can restructure and develop a classroom where, regardless of a learner's background, the student's social, academic, and personal development are maximized. The case of Josefina Guzman, a teacher whose sixth grade classroom reflects culturally responsive pedagogy, describes Josefina's background and her conceptions of self/other, teacher/student social relations, knowledge, teaching methods, and interpretation of culturally responsible pedagogy which asserts the importance of students' individual identities. Ms. Guzman's model is supported by findings of the success of similar programs targeting excellence for minority and underachieving youth. (LL)

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RESTRUCTURING TO RECLAIM YOUTH AT RISK: CULTURALLY RESPONSIBLE PEDAGOGY

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Paper presented at the Thirteenth Annual Meeting of the Mid-Western Educational Research Association, October 16-19, 1991, Chicago, Illinois.

Portions of this research were funded by The Wichita State University, Faculty Support Committee Grant, Office of Research and Administration.

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RESTRUCTURING TO RECLAIM YOUTH AT RISK:
CULTURALLY RESPONSIBLE PEDAGOGY

> From the moment I entered the classroom as an observer, Tan had intrigued me. He was one of the new arrivals to this country from Saigon, another student in the ESL program. My ethnographer's mind was clicking as I determined how I could unobtrusively observe Tan at the computer with two other ESL students. But my closeness was immediately registered, even though I had hunkered at the side of the computer table. I was aware that my presence seemed to vex Tan--funny that I was collecting data on culturally responsible pedagogy, yet I misread the "culture" of this bright and lively boy.
>
> No more than a minute elapsed before he bolted up from his chair at the computer table, circled around to the opposite corner of the classroom and retrieved a chair that he pushed toward me. "You sit," he maturely commanded. It wasn't until this occurrence repeated itself later in the week that I realized that in his worldview it was a cultural violation for a teacher, a female of authority, to be down on the floor with the students. Tan showed respect by providing a chair for me to sit on.
>
> During an outside assembly a week later, Tan returned to the building to retrieve a chair for another teacher so that she could sit. She was as surprised as I had been by his gesture. Unfortunately, another teacher submitted a detention slip on Tan because he had returned to the building; the teacher was culturally irresponsible. Tan was confused by the detention punishment. (Huber, 1991)

The determination to become culturally responsible in America's ever-increasingly diverse, global society goes one step beyond multiculturalism as it has been implemented in many American public schools. Culturally responsible educators are not content to teach <u>about</u> ethnic groups--they are responsive to the cultural identity of the learner, as well.

The Necessity of Culturally Responsible Pedagogy

NCATE standards focusing on quality in the professional education unit require that institutions address the issue of diversity and multiculturalism. But even if accrediting agencies were not requiring that the issues be addressed, how would we as educators certify teachers to teach without preparing them for some of the following issues:

* of America's 12 million children, 1 in 5 live in poverty; 1 in 5 have no health insurance; 100,000 are homeless;

* every day in America 2,795 teenagers conceive a child; 1,295 of those teens will give birth; of the industrialized nations, America ranks the lowest in preventing children from having children;
* 135,000 children carry a gun to school every day in America; every day 10 children die from guns; 30 more are wounded; according to the Children's Defense Fund, a child is safer in Northern Ireland;
* every 8 seconds in this country (count) another child drops out of school. (Children's Defense Fund, 1990, pp. 3-5)

Defining Culturally Responsible Pedagogy in Theory

Teacher educators "have a moral and ethical responsibility to prepare teachers to be culturally responsive" (Smith, 1991), that is, to enable teachers to create, implement and evaluate curriculum and instruction that respond to the educational needs of diverse learners. Culturally responsible content and approaches recognize the influences of culture, language, ethnicity, race, gender, religion, exceptionality, socioeconomic level, and home environment. Culturally responsible attitudes reflect an appreciation of cultural and social norms of each learner.

This interpretation of culture goes beyond the "tacos on Tuesday, Indians at Thanksgiving, Black history month" approach to diversity. Curricula, instructional methodologies, and pedagogy evolve from a knowledge base including (a) identification of cultures, (b) understandings about how cultural characteristics influence learning and thinking, and (c) respectfully sensitive identification of individual and home cultures.

> Cultural democracy recognizes that prior to entering school, and as they enter through school, children are subject to culturally distinct socializing influences in the home and community. The culturally democratic view in education emphasizes the right choice in honoring these ties with home and community. (Castaneda, 1978, p. 103)

Anthropological studies of education, exploring the culture of schooling (Longstreet, 1978; Bennett, 1990) in the traditional model of education in America, have highlighted the need to explore schooling in a cultural context (Roberts & Akinsanya, 1976; Spindler & Spindler, 1987; Trueba, 1987; Spindler, 1988; Abi-Nader, 1990). Table 1 distinguishes the relativistic from the monistic pattern of teaching and learning.

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insert Table 1 here

As explained by Ricardo Garcia (1991), the view of teaching and learning that has prevailed reflects the values, attitudes and beliefs of middle-class Americans,

> seeming to reflect the nature of all students and presuming to provide standards of that culture as the final criteria of right and wrong. In this synoptic view, middle-class culture sits at the hub of the teaching-learning universe; other cultures are far removed or non-existent. The presumption is that only one model citizen exists. (p. 9)

Case Studies to Define Culturally Responsible Pedagogy

Culturally responsible educators strive to be engaged, compassionate, and respectful of others. The main objective of these thematically integrated, mediated paper presentations is to inform educators about significant research regarding culturally responsible pedagogy.

Each researcher/presenter worked on a grant-funded team research effort to collect case study data investigating how teachers develop a classroom where, regardless of a learner's background, the student's social, academic, and personal development are maximized. The ethnographic interview (Spradley, 1979) and non-participant/participant observation (Spindler & Spindler, 1987) proved to be the most effective method for discovering what distinguishes culturally responsible teachers.

A premise of this research is that the culturally responsible educator recognizes and is knowledgable about each student's cultural, home, and individual background (Abi-Nader, 1991). What does this look like in the classroom?

Recognizing that teaching is viewed by some as a scientific activity (Taylor, 1911; Gage, 1978), this research team endorses teaching as a science based upon artistic or creative activity (Eisner, 1985; Sergiovanni, 1989; Brendtro, Brokenleg, & Van Bockern, 1990). Ethnographic methodology based on observations and interviews was chosen because of the contention of Clifford Geertz (1973):

> If you want to understand what a [science] is, you should look in the first instance not at its theories or its findings, and certainly not at what apologists say about it, you should look at what the practitioners of it do. (p. 5)

When we have identified what successful teachers do and what culturally responsible pedagogy is, the next issue will be to determine how this research can enhance pre-service and in-service professional development.

Aspects of Culturally Responsible Pedagogy

While a number of taxonomies and guidelines have been structured to identify changes in the paradigm of learning, differences in approaches to teaching, and attributes of responsibility (e.g., Garcia, 1982; Huber & Pewewardy, 1990;

Huber, Pewewardy & Parscal, 1991), Ladson-Billings (1990) has developed a list of aspects that best conceptualizes the culturally responsible educator. Table 2 identifies the three component parts of culturally relevant teaching: conceptions of self/other, social relations, conceptions of knowledge.

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insert Table 2 here

In addressing the issue of excellence in multicultural classrooms, Ladson-Billings (1989) addressed an additional and, in some ways, more primary aspect to be considered--teacher background. She noted what Robinson (1978) had affirmed a decade earlier:

> Perhaps because most black teachers come from a low socioeconomic environment, they can easily identify with the majority of America's children, for most of America's children are not rich. (p. 45)

Ladson-Billings went on to explain that the only teachers in her study who were not of lower-class backgrounds "had longstanding relationships with the Catholic Church. One teacher was a former nun and the other taught in a predominantly black Catholic school" (1989, p. 18). Their background experiences prepared them to work with students who came from similarly non-mainstream lives. While Ladson-Billings was specifically addressing the topic of successful teachers of black students, her guidelines are generalizable to successful teachers of diverse students.

It is this research team's contention that there are teachers who are establishing successful and effective learning environments and engendering student self esteem. The more we can learn about these teachers, the more able we will be as teacher educators to prepare, nurture and promote educators for the 21st century.

Josefina Guzman is this type of dynamic teacher. . . .

The Case of Josefina Guzman

Teacher Background

Josefina was born in 1955 to Elida and Ramiro, first generation Mexican-Americans. She was to be third in a family of eight surviving children. During her childhood, Josefina was often separated from her family. Her father, a medical technologist, and her younger siblings, often remained with the extended family in southern Texas while Josefina and the others labored as migrant workers.

Josefina was well trained as a field hand picking cotton alongside her mother, two brothers, and two sisters, from 1962-1966. In the summer of 1967, the five oldest children and their mother were sent to the migrant camps of Keeler, Michigan, to pick fruit berries. The next summer, all eight children went to Michigan to pick fruit with their mother while their father worked at a hospital in Kansas. During the next two summers, Josephina traveled with her mother and all of her brothers and

sisters from their new home in Kansas to El Dorado, Oklahoma, to chop cotton in the fields.

In her early school years, Josefina also worked in her father's free clinic sterilizing needles. During this time, Josefina watched a younger brother lose his life in a a battle against staff infection. Her oldest brother, the first born, waged a daily battle against polio.

Yet, today, Josefina relates these experiences without bitterness or self-pity. Her conviction that her husband and the three healthy children provide a "beautiful and painless life" and further heightens her concern for others.

In a reflective response to Viktor E. Frankl's story of Auschwitz in Man's Search for Meaning , Josefina quoted the following passage:

> As each situation in life represents a challenge to man and presents a problem for him to solve, the question of the meaning of life may actually be reversed. Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is he who is asked. In a word, each man is questioned by life; to life he can only respond by being responsible." (p. 131)

Josefina's affirmation of responsibility equally affirms conclusions reached by Giroux (1986), Ladson-Billings (1989), and McLaren (1989) about a void in the research literature on education--the voice of the minority teacher, the stories teachers tell.

Teacher Conceptions of Self/Other

Guzman's understanding of her students whether fully conscious to her or not, appears directly connected to what Ladson-Billings has identified as the critical factor of background. Following the initial interview, Josefina wrote in her journal:

> I had my initial interview with Dr. Huber. I believe I answered her questions sincerely and honestly. The feelings that stirred inside of me were somewhat scary. Feelings from the past were stirred . . . as if to say that my upbringing has been instrumental in my teaching style. I kept picturing myself as a student in a confused world. [redjn.1.1]

Josefina's writings uphold her initial comments during the first interview when she characterized her background as that of "an ESL student without an ESL program" [redint.1.1] Following the initial observation, Josefina responded to the transcription of the observation:

> In reading the transcription of this interview I wanted to sit with Dr. Huber and discuss it one-on-one. The students I work with represent a variety of ethnic groups--Hispanic, Black/African, Southeast Asian, Native American, European heritage. The mixed students in my class are a great concern because I have to

> encourage them to be proud of the ethnic groups that make up their heritage.

Nineteen of the twenty-nine students in Josefina's class returned the persoanl data section of the parent/guardian questionnaire. Table 3 organizes the information provided by the parents/guardians. Two of the students who returned completed forms and two additional students are of "mixed" heritage, as explained by Josefina. One male was born of a first-generation Mexican father and a Comanche mother. One female identified her heritage as half Arapaho (Native American) and half white.

An added feature to the ethnic diversity in Josefina's classroom was the ESL group of four students which she had voluntarily "taken in."

> I added the limited English students because the ESL teacher needed planning time. These students were at level one in English proficiency. I brought these students into my room for one period so that I could help them learn. I also saw this as an excellent time to have the students peer-tutored. [redjn.1.2]

Guzman's focus on the positive and expectations for success reverberated in the classroom. As one parent responded on the parent/guardian questionnaire: "she wants them to be the best they can be." Another parent clarified that Ms. Guzman has high expectation of her students "to their ability." Responding to Guzman's "focus on the positive," all parents/guardians who responded to this item (n=22) checked agree to strongly agree. One parent noted, "She <u>always</u> seems positive." In a related question, when asked to evaluate whether she helps students feel good about school, 22 of the 23 respondents checked agree to strongly agree.

Teacher/Student Social Relations

When the female ESL student who had recently arrived from Vietnam appeared at the door of the classroom at the wrong time, rather than send her away, Josefina wrapped her arm around her and included her in a small group demonstration of letter writing at the board.

"Right here, babe, right here," [redobs.1-2.1] soothed Josefina as she continued to embrace the girl who was obviously distressed at not understanding where she was to be. As she worked with four ESL students at the board, she directed the activities of the other 29 students in the room.

* "Ian, keep 'em in your packet, hon, for now." [redobs.1-2.2]
* "Be sincere in what you say. Be positive. No putdowns or negative language. Would someone please explain this to the kids who were not here yesterday. Tracy." [redobs.1-2.2]
* "Did you find your poetry folder? We'll get it, son, don't worry about it." [redobs.1-2.3]
* "Dommers, come here! It's neat to see all you guys so excited about reading these!" [redobs.1-2.4]

* "Thank you, babe. You're a sweetheart." [redobs.8-9.1]

Multiple levels of culturally relevant teaching occurred in this ten-minute period of time. Josefina's terms of affection--babe, hon, son, sweetheart, and pet nicknames like Dommers--help develop the feeling of community that is obvious to the observer. Her constant awareness of different abilities and individual concerns means that students are often working on different projects and activities; her encouragement of collaborative efforts develops this sharing and community building.

During the poetry reading that occurred in the second half of this specific lesson, Josefina's courtesy and commitment to community building were a constant:

* "Whoa! Whoa! Whoa! I need paper down. I need to see your mouth move. Do you have gum in your mouth? (Student nodded and immediately removed the gum to a piece of paper.) Thank you!" [redobs.1-2.5]
* When Tammy's turn came to read, she responded, "I haven't found a suitable one." Josefina smiled reassuringly, responded, "O.K.," and returned to her six students later. [redobs.1-2.5-6]

Josefina respectfully interacted with her sixth-grade students showing the logic of her requests, recognizing their unique perceptions of events, and reassuring them through her supportive non-verbal and verbal interactions. As she explained in her journal:

> I've got to make contact. I've got to open every heart in that class for that little bit of time. They need to open up their hearts to hear what I have to say." [redjn.4.1]

Conceptions of Knowledge

Josefina Guzman's passion for her students and the content under study in her classroom was a given in the observations. Each taping and transcription documented a woman who approached each day with almost missionary zeal in her commitment to halping students achieve excellence by discovering it in themselves.

From Josefina's journal entry two weeks after the initial interview the following was taken:

> My approach to teaching is to first make friendly contacts with all of my students. I want them to see my human side first. Then I'll earn their respect. I believe that if I get them to respect themselves first and then me, the rest is an easy course. I have noticed that if I react to theri own sensitivity, then they are productive in my classes.
>
> Tamara, who is of Mexican-American heritage, is an example of this. When I first met her during the 5th grade visitation, I saw her as very outgoing. When the reports on Tamara arrived from her previous school, they identified her as weak in spelling and math but great in creative ability. Tamara didn'y have the

scores to be in my advanced skills language arts class. Her spelling and dictation scores were very low. I decided I wanted her anyway.

She has struggled, but she has made great progress anyway. She is very creative. She has experienced success because I believed in her ability. This is my approach to helping students win their <u>own</u> respect. Tamara now works eagerly on spelling assignments.

The students, themselves, acknowledge Josefina's support and encouragement. As Van, a black youth in the class explained: "She ain't gonna send you down unless you do somethin' bad like get in a fight." [redobs.3-4.1]

The students believed Josefina when she said, as she often did, "This is gonna be something pretty non-threatening to start with." [redobs.3-4.1] The message took other forms as well:

* "Think it through, guys." [redobs.3-4.2]
* "You don't have to struggle. All you have to do is ask." [redobs.3-4.2]
* "These are difficult. I don't expect you to know all these." [redobs.3-4.3]
* "Now are you with me? Do you need some more guidance here? Can you go on your own?" [redobs.3-4.11]
* "Carlotta, do you need time out? No? Then I don't want you doing that again." [redobs.6-7.1]
* "Think. Get closer to it!" [redobs.8-9.3]
* "Don't fret. Don't get frustrated. I will help you get it." [redobs.8-9.4]

Josefina's interactions with students were not only culturally responsible to the individual learners they were liberatory in the truly Freirean (Freire, 1986) sense of the term. Students were empowered to learn and work with the content. Knowledge was contained in a lava lamp; it was fluid and ever-changing.

Given the specifics of her background, her conceptions of herself and her students, the social relationships she developed and encouraged, and the view of knowledge she established in the classroom, the case for Josefina Guzman as a culturally responsible educator is well supported. But Josefina's case was confirmed most clearly in her reponse to a situation that occurred toward the end of the five months of observations and videoing in her classroom. The research team has since affectionately dubbed the incident "Best Friends."

"<u>Best Friends</u>"

8:45 A.M. First Period Begins

Josefina Guzman motions for the English as a Second Language (ESL) boys who have already entered the room to take their seats. {Three boys, Ca and Troung (immigrants from Vietnam) and Salvador (who recently arrived from Mexico), always work together, either at the table or at the computer.}

As they take their seats, the boys avoid getting in front of

the camera. (Troung has been in America only seventeen months; both Ca and Salvador have been in the country just nine months. None of the boys have been on camera before, and all appear nervous about the large tripod. None of the other students seem to even notice.

Salvador and Ca have been in the class since the beginning of the school year. (The boys join Ms. Guzman's team for language arts. The boys were labeled Level 0 or 1 ESL which means they are to be in ESL as much as possible. Initially, they spoke only their native language. To Josefina's surprise, by the end of the first week of school, the boys were communicating with each other. The language they were using was unintelligible to Josefina, herself bilingual in English and Spanish. Her observation was that the boys had created some sort of pidgin that they, but no one else, understood.)

Introduction to Shakespeare

Guzman: "Today's going to be one of those days that I know you're going to learn something."

(The sixth-grade students are assigned a passage of Shakespeare to read while Guzman works independently with Troung, Ca, and Salvador. This is the typical arrangement she employs to allow her time to work independently with the ESL students. The story the boys are reading is titled "Best Friends.")

Guzman: "Ca, who is your best friend?" (Ca answers by gesturing toward both Salvador and Truong. When she asks Salvador, he responds by gesturing toward Ca and Truong.)

Guzman: "It used to be just Ca."

Salvador: "Him too" (indicating Truong). (Truong had joined the class later than the other boys having transferred from another school.)

One Week Later

(A "high energy" morning begins. Guzman used her counting announcement to tell the students they needed to get under control.)

Guzman: "One, two, ..." (She stops counting at two.) (Seldom does she need to go higher before the students respond. In four months of observation, the research team observed her count higher than two only once.)

(Students are still filing in during the class change when Ca is shoved through the door. Immediately the word goes through the room that there is a fight in the hall.)

Students: "Sean and Ca are fighting!"

(Guzman immediately goes to the hallway and sends her students back into the room.)

Guzman: "I need everyone in a seat, now. I'm not going to repeat myself. You know what I want." (Ca enters and throws his pencils on the table. They roll to the other side. Josefina enters and returns Ca's pencils to him.)

Guzman (to the class): "You know there's been an altercation in the hall, and I'm going to have to deal with that." To Ca,

"Are you okay?"

What happened?

(Guzman assigns the students a Shakespeare activity requiring research skills and then goes to the three boys who are sitting at their usual table along the side of the room. She explains to Ca that because he "hit," school policy requires that he be suspended.)

Guzman: "You will have to say home--that's suspension."

(Tears that Ca has had difficulty holding back brim over when he is told he will be suspended.)

Guzman (to Ca): "Come here. Come to me." (She reaches across the table and his tiny body leans forward to take her hand.) "No. Come to me." (She brings him around the end of the table and to her side where she wraps her arm around him--a Mexican Madonna with her Vietnamese child. Ca cries.)

Guzman (to Salvador): "What did you see?"

Salvador: "I saw nothing" (in an angry tone).

Guzman: "Do you want to tell me in Spanish?" (Guzman waits a moment, looks imploringly, then asks about the fight in Spanish and Salvador responds in rapid-fire Spanish, cracking his knuckles the entire time. Then Truong continues to give information about the fight, rapidly, angrily. After listening to both boys, Josefina responds.)

Guzman: "They made fun of you because you speak funny. . .(her voice trembles) to them." (Tears roll down her cheeks and before her hand even goes to her eyes, both boys look away). (The boys did not want to see her cry.)

"We as teachers see that, and we can't stop it." (After a long, teary pause . . .) Do you want to go to ESL, or my office, or the computer? (As she writes the hall pass, Salvador paces. Similar behavior is often evidenced by caged animals.)

Debriefing

(Josefina goes to the hall to say good-bye to the boys. She cautions them to be careful. As they walk out the doors to the prtable classroom established outside the building for ESL instruction, she breaks down in tears. In a few moments she returns to the classroom. After a brief attempt to conduct "business as usual" and continue the Shakespaeare activity, she drops the mask before all of her students.)

Guzman: We're here to protect our friends. The reason I'm crying is because Truong said something that hurt. He said, "I hate this school. I don't like this school."

I asked, "Why don't you like this school?"

He said, "My friends, we speak in our language--they make fun of us."

And it's not you. The reason I'm telling you is I need to trust you to be the one student to say,"Hey, man, don't make fun of them. That's the way they speak."

Deep down, if you're one of those people who just speak

> English, and you make fun of them, nine times out of ten it's because you're jealous. I speak another language, and I'm real proud of that. Nothing is ever going to change that. And I don't want them to think they have to change their language to make American people happy for them. What happened was miscommunication . . . .
> My heart is hurt--it's broken because the boys feel like that.

Interpretations of Culturally Responsible Pedagogy

True to her espoused pedagogy, Josefina Guzman asserted the importance of the individual identities of students in her classroom. She did not apply inflexible rules to the situations that developed in her classroom, epitomized in her response to the fight. Because the principal in charge of discipline was out of the building the Friday morning the fight occurred, Josefina was able to avoid sending the students to the office. Instead, she brought Ca, Troung, Salvador, and Sean to her office during her afternoon preparation time. By confronting all four on equal terms she was able to determine that a series of miscommunications, particularly tied to cultural misunderstanding, caused the initial conflict and then escalated the incident to the level of a fight.

Believing that she knew her classroom community and its members better than anyone, she acted on the following information:

1. If Sean were sent to the office, for this his third fight of the year, he would be immediately suspended for a week. He was already behind in his schoolwork. His self esteem was an issue, as well.
2. Recognizing that in traditional Southeast Asian families inappropriate or disruptive behavior was a reflection on the entire family and carried serious ramifications in the home, she was aware of the negative impact suspension for fighting could have on Ca and Truong. The cultural "pride and shame" principle (Chan, 1986) explains that "all individual behavior reflects either positively or negatively on the entire family while academic or occupational achievements are highly valued and promote family pride; negative behavior--disobedience, disrespect, shirking responsibilities--results in collective family shame and can trigger punishment by the parents of the perpetrator" (Morrow, 1991).
3. Salvador, who had sworn a promise to his uncles that he would not fight until he was an adult, was struggling with the responsibility he felt to protect his "best friends." The issue would need to be settled or he, too, would be in trouble.

Remarkably, Josefina was able to expose the misunderstanding and build a link between these members of her classroom community that sustained a warm friendship between the boys for the remainder of the school year (about six weeks). The incident served the same unifying purpose for the rest of the class who worked harder than ever to understand the Mexican and Vietnamese

languages spoken by their ESL friends and to be responsible for each other in learning and social situations.

Conclusions

The culturally responsible model of teaching evidenced by Josefina Guzman is supported by the success and similar findings of programs targeting excellence for minority and underachieving youth (Quality Education for Minorities Project, 1990). As Adam Urbanski so eloquently challenged:

> The problem with today's schools is not that they are no longer as good as they once were. The problem with today's schools is that they are precisely what they always were--while the world around them has changed significantly. (Urbanski, 1988, p. 48)

One restructuring effort that has specifically explored meeting the needs of diverse students, particularly poor minority children, is the Comer Model. The model Gloria Ladson-Billings has documented in microcosm has been documented on a district-level scale in the success of the Comer Model in meeting the needs of minority students. The conclusions reached from this grand-scale approach to culturally responsible education can in part be summarized by the following tenets:

* A child develops a strong emotional bond to competent caretakers who enable development in social, psychological, emotional, moral, linguistic, and cognitive areas--all of which are critical to academic learning. (Comer, 1988, p. 44)
* Teachers and administrators must be skilled in nurturing the development of students and be trained to organize and manage schools in ways that support the overall development of students. They must also be able to analyze and solve social-misalignment problems of children from outside the mainstream. (Comer, 1988, p. 48)
* All participants must focus efforts on problem solving and not waste time and energy in placing blame. (Comer, 1988, p. 47)
* Finally, armed with theories of child development and education, together with observations of children and school systems, educators can diagnose problems in the school and develop solutions. (Comer, 1988, p. 48)

As nurturing caretakers like Josefina Guzman, empowered by theoretical knowledge and craft wisdom, respond to the changes and challenges of the current educational restructuring, the development of cases emerges as one of the most appropriate methodologies for exploring effective, culturally responsible teaching. Support for case study documentation has been well argued by Lee Shulman:

> I'd like to see much greater use of cases, much like what is done in law and business education. That might reorient the teaching of teachers from the current model, which is either entirely field based, where you

> have little control over what goes on, or entirely classroom based, where everything is artificial. We have to create a middle ground, where problems of theory and practice can intersect in a realistic way. (Brandt, 1988, p. 43)

The most obvious implication of such a conclusion is a reiteration of Shulman's affirmation: "We're going to need a long time in which, as physicians do, we do case studies of the actual teaching and learning of particular topics." (Brandt, 1988, p. 46)

Josefina Guzman's case provides a model for the exploration of culturally responsible pedagogy and educational excellence in meeting the needs of diverse students and facilitating success for all students and teachers.

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Table 1 Monistic and Relativistic Patterns Compared

CULTURAL MONISTIC UNIVERSE OF TEACHING AND LEARNING	CULTURAL RELATIVISTIC UNIVERSE OF TEACHING AND LEARNING
TEACHER AS BANKTELLER Add knowledge to student's data bank; charges interest or otherwise punishes for data deficits. STUDENT RESPONSE Ingests knowledge from teller's treasury and pearls of wisdom; loses interest in self-discovered knowledge.	TEACHER AS LEADER Provides sets of circumstances that lead students to explore the full parameters of their curiosity, imagination, and creativity. STUDENT RESPONSE Explores and discovers knowledge; gains insight into self and others through exploration and discovery.
TEACHER AS ALL-KNOWING TELLER Owns all important ideas and knowledge; anything teacher does not know is unimportant. STUDENT RESPONSE Depends on owner of knowledge to give knowledge and wisdom	TEACHER AS FACILITATOR Reduces obstacles and identifies resources that enhance knowledge acquisition. STUDENT RESPONSE Independence of teacher's knowledge yet able to use teacher's knowledge as springboard to discovery and acquisition of knowledge
TEACHER AS MONISTIC TELLER Views own accounting (cultural values) system as superior, as it is presumed to be the central system within the teaching-learning universe. STUDENT RESPONSE Accepts teller's views and accommodates them by ignoring or rejecting own cultural view; or rejects the teller's view and suffers the consequences, e.g. loses interest or suffers knowledge deficit.	TEACHER AS RESPECTER OF DIFFERENCES Views own cultural value system in context of a pluralistic society; respects the student's right to differing cultural value system. STUDENT RESPONSE Explores and learns about own ethnicity as well as the ethnicity of others.

Source:
Garcia, R. L. (1982). Teaching in a pluralistic society. NY: Harper & Row Publishing.

Table 2 Aspects of Culturally Responsible Pedagogy as Defined by King and Ladson-Billings

Culturally Relevant Teaching	Assimilationist Teaching
CONCEPTIONS OF SELF/OTHER	
Teacher sees self as an artist, and teaching as an art.	Teacher sees self as technician teaching as a technical task.
Teacher sees self as part of a community and teaching as giving back to the community one is a part of; encourages students to do the same.	Teacher sees self as an individual who may or may not be a part of a community; encourages students to achieve as a means to escape community.
Teacher believes all students can succeed.	Teacher believes failure is inevitable for some students.
Teacher helps students make connections between their community, national, ethnic and global identities.	Teacher homogenizes students into one "American" identity.
Teacher sees teaching as "pulling knowledge out" of students--like "mining."	Teacher sees teaching as "putting knowledge into"--like "banking."
SOCIAL RELATIONS	
Teacher/student relationship is fluid, humanely equitable, and extends to interaction beyond the classroom, into the community.	Teacher/student relationship is fixed, tends to be hierarchical and limited to formal classroom roles.
Teacher demonstrates a bond with all students (oneness) and encourages a connectedness among students.	Teacher demonstrates idiosyncratic connections with individual students.
Teacher encourages a community of learners as a priority.	Teacher encourages competitive individual achievement as a priority.
Teacher encourages students to learn collaboratively; students are expected to teach each other and be responsible for each other.	Teacher encourages students to learn individually, in isolation.

Continued on Back

CONCEPTIONS OF KNOWLEDGE

Knowledge is continuously recreated, recycled, and shared by teachers and students. It is not static or unchanging.	Knowledge is static, passed in one direction, from teacher to student.
Knowledge (content) is viewed critically.	Knowledge (content) is infallible.
Teacher is passionate about content.	Teacher is detached, neutral about content.
Teacher helps students develop prerequisite knowledge and skills (builds bridges or scaffolding.	Teacher expects students to demonstrate prerequisite knowledge and skills (students build their own bridges).
Teacher sees excellence as a complex standard which may involve some postulates but takes student diversity and the individual differences into account.	Teacher sees excellence as a postulate which exists independent of student diversity or individual differences.

Sources:

Ladson-Billings, G. (1989, February). Like lightning in a bottle: Attempting to capture the pedagogical excellence of successful teachers of black students. Paper presented at the Tenth Annual Ethnography in Education Research Forum, University of Pennsylvania, Philadelphia, PA.

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Misc\Tbl 2 Aspects of Cul. Res. Ped.

Table 3 Calumet Middle School, Personal Data Reported by Parents/Guardians

Gender	Ethnic Background	Birthplace	Home Language	Religious Background	Other Characteristic	Social Class
male	Hispanic	Wichita, KS (USA)	English	Catholic	gifted & talented -- musical inst. & drawing, can remember real well	middle
male	White	Wichita, KS (Sedgwick)	English	Christian	IEP	low-middle
male	Caucasian	Des Moines, Iowa	English	None	--	middle
male	White	Wichita, KS (Sedgwick)	English	Baptist	gifted & talented	middle
male	Black	Wichita, KS (America)	English	Seventh Day Adventist	gifted & talented	middle
male	Saigon				ESL	
female	Mexican, Indian	Telequa, OK (USA)	English, Spanish	Christian	gifted & talented	low-middle
female	White	Wichita, KS	English	Church of Christ	gifted & talented	middle
female	White	Wichita, KS (Sedgwick)	English	Christian	IEP	middle
female	Black	Chicago, IL	English, sign	Baptist	--	middle-low-middle
female	White	Wichita, KS (USA)	English	Christian	--	low-middle
female	Caucasian	Toledo, OH	English	Protestant	gifted & talented	low
female	German, American Indian, Irish	Wichita, KS (USA)	English	Methodist	gifted & talented	low-middle
female	--	Charrelview, T	English	--	--	middle
female	White	Wichita, KS (U.S.)	English	--	--	middle
female	White	Wichita, KS (Sedgwick)	English	Baptist	--	middle
female	Native American	Wichita, KS (America)	English	Christian	gifted & talented	middle
female	Mexican	Wichita, KS	English	Christian	--	middle
female	Irish	Wichita, KS (U.S.)	English	Baptist	gifted & talented	low-middle
female	White	San Diego, CA (USA)	English	Baptist	IEP	middle
male	Saigon				ESL	

Gender	Ethnic Background	Birthplace	Home Language	Religious Background	Other Characteristic	Social Class
male		Saigon			ESL	
male		Mexico			ESL	
female		Vietnam			ESL	